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628 of a land dispute. The two caciques then planned together how to get the murderer, and how to punish him." Today such disputes are taken to the Chilean civil authorities for punishment or settlement. Also, if land disputes arise between persons from different witran mapu, Chilean civil engineers are hired to establish a boundary. At the Cofiaripe meeting of February 9, a controversy which had existed for some years past regarding a boundary line between Mapuche in the Coñaripe-Lliuco area and those of the Llancahue settlement was discussed. Mapuche on the Llancahue side of the boundary had cultivated not only the land on their side, but also that adjoining it on the Lliuco side. The men at the meeting decided to hire Chilean engineers to fix the boundary line.

648 657 As previously stated, in recent times the Chilean Government has taken the enforcement of law and order upon itself and, hence, a cacique no longer has these responsibilities. The Araucanian country, like all parts of Chile, has its allotted resident Chilean police guard, the carabineros. Offenses such as theft, destruction of another's property, and injuries received during quarrels, are reported to them, as are also violations of laws, such as neglecting to keep fences in repair and thereby permitting animals to do damage to crops, or not building prescribed gates in fences that cross bridle paths. They gather evidence, hold hearings, and give orders. If their efforts are unsuccessful, reports are sent to authorities at Government seats in the area, and the case is tried by the Chilean courts of justice for Indians (Juzgado de Indios). Such courts were established, within recent years, in the towns of Victoria, Temuco, Nueva Imperial, Pitrufquén, and Valdivia. Murder is reported at once to these seats, and action is taken there.

FRANCHISE AND TAXES

666 An Araucanian man today may, and does, vote in all Chilean elections and affairs, provided he presents a carnet at the polls—that is, an identification card issued by the Chilean Government, a requirement for all voters in Chile. Women possessing a carnet may vote in local elections but not in general elections. No Araucanian woman was known to have voted at any time. Few of them ever leave the area in which they reside. Araucanian men had voted in the 1946 Chilean presidential election.

● 651 A tax is levied against land owned by Araucanians, something the Araucanians find incomprehensible and talk about with animated resentment. "I must now pay the Government 1,000 pesos in tax. For years, I have had to pay the Government for land that belongs to me,

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but the Government has never paid me anything. I object to this. God gave the earth to all men, and we should not have to pay anyone for the right to own a piece of it. He also made people to defend themselves and their rights. But it is difficult to find out where to go to defend our rights or to find out who is to blame. At present they say the Communists are in power and are to blame; before that they used to say it was the strong trying to defeat the weak."

LAND, SUBSISTENCE, AND TRADE

LAND TENURE

The Araucanians are an agricultural and grazing people. Ownership of land was institutional. Land owned lay within one's witran mapu—a witran mapu being a specific area occupied by a particular kunpém—that is, a group of families. Within the witran mapu each family laid claim to ownership of pieces of land which it cultivated and to others which it used as grazing land. Portions of land so owned by a family were apportioned by the father to each of his sons, as each one married; these in turn gave of their land to their children; and so on. It is because of this division of land that in time all families in an area were at least distantly related.

All recognized the right of a person to the ownership of lands claimed by him if he erected on it a ruka and also either cultivated the land or used it for grazing his cattle, or, if it was wooded, cleared it of forests. In general, ruka were some distances apart; only occasionally were two or three close together. As previously stated, there were no villages.

The ownership of lands was recorded on charts which were—and still are—kept in the possession of the cacique. It was the cacique's duty to see that there was equity in the distribution of land. In fact, he had the right to transfer to someone in need—if this person was a member of the witran mapu—land from someone who possessed more than it was thought he needed or who laid claim to more than the assembled fathers of families thought he ought to claim. This is no longer a matter of the cacique's jurisdiction, "now that we are under Chilean law."

Land owned by families today is marked off by fences or by natural boundaries, such as creeks, rivers, ravines and forests.

Land in the witran mapu not claimed by any individual was owned in common by the kunpém—a custom which still exists among the Araucanians, but which is causing unrest among politically-minded Chileans who are of the opinion that such lands should be on the